

A
S E R M O N

On a Day of THANKSGIVING

PREACHED at LIVERPOOL,

By HENRY ALLINE.

On the 21st, of November 1782.



HALIFAX. Printed by A. HENRY,

December 26 Day 1794

Mary Lock her Book
given her at Liverpool
of her friends to keep in
and her seals for her
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Mary Lock Her Book

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THE PREFACE.

REQUESTED by a number of my Friends, (who I trust were laiming at the Glory of God and good of Souls) I with cheerfulness commit this to the Publick ; And O may Jesus my Blessed Master not only pour a Hundred fold Reward into their Bosom : but likewise spread it's usefulness to Thousands of their fellow men, yea to generatious yet unborn, and thereby bring immortal Honours to his Name !

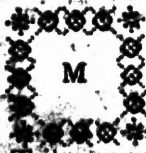
May he whose love call'd forth the Angellic Train,
To sing with Joy thro' Heav'ns immortal plan,
And from the blaze of uncreated day
Has deign'd to bleed in cloths of sin and clay
That he might his own boundless love display
Hand this abroad by his own sacred Dove,
To teach immortal souls redeeming Love !
Read meek enquirer with a thirst divine,
I'll be thy waiter and the blessing thine ;
And while you read may Heav'ns own, balmy wing
Awake with Joy the deathless mind to sing
' A theme like this my Jesus is my KING,
' AND GREAT THY LOVE, NOW BRIGHT THY
GLORIES SHINE,
' FROM THY OWN WOMB DISPLAY'D SUCH FLOODS
DIVINE
' TO MAKE THYSELF AND ALL THY GLORIES MINE !
FAIN WOULD I SING THE MERITS OF THAT BLOOD
I SEE THE WOUNDS ! AWAY CREATED GOOD !
MY HEART AWAKES MY JESUS IS MY GOD.
AND STILL DESCEND O THOU IMMORTAL DOVE,
ATTRACT MY PANTING SOUL TO REALMS ABOVE,
AND WRAP ME IN THE MANTLE OF THY LOVE.
THERE WHERE THY GLORIES IN MERIDIAN BLAZE
MY RAVISH'D SOUL WOULD EVER ON THEE GAZE,
AND HUMBLE ANTHEMS TO JEHOVAH RAISE ;
AH THIS WITH ALL THE UNIVERSAL THROG
SHALL BE MY JOY, MY GLORY, AND MY SONG,
JESUS MY ALL ! TO HIM DOTHS PRAISE BELONG.

SERMON



S E R M O N.

*From Psalm 107, 31. Ob' that Men would Praise the
Lord for his Goodness, and for his Wonderfull works to
the Children of Men.*


M E THINKS in some degree with the
 Prophet of old I can say I was glad when
 they said unto me, let us go up into the
 House of the Lord ; our feet shall stand with-
 in thy Gates O Jerusalem, whether the
 Tribes go up, the Tribes of the Lord, unto the testimony
 of Israel to give thanks unto the Name of the Lord (a) for I
 not only with Joy embrace the privilege, for the Joy of
 my own Soul but am happy likewise to find such a Gene-
 ral Attendance, and am thankfull to find the heads of
 Families, and leading Men of the place have so generally
 answered my last Sabbaths request, to exclude their secu-
 lar employ, and have used their influence for the same
 on others under their charge ; and O I would hope you
 have not only given your Attendance but that with ardent
 desires for grace to make this a day of thanksgiving in-
 deed.

And O that he who inspired the fisherman at Pentecost
 would cause a sound from heaven as of a mighty rushing
 wind to shake the Earth, alarm the hearts of this auditory
 and loose my Tongue (long cloged with sin) cloven the
 Truths I deliver with his spirit as a divine interpreter,
 open and apply them to every heart, and as your various
 wants may require, that the blind might see, the deaf
 hear, the dead rise, the lame leap for Joy, and the

Speak forth the praises of his worthy Name, and that all our hearts as one warmed with his love, and a feeling sense of his unchangeable kindness might with cheerfulness of soul praise him for his goodness and for his wonderful works to the children of men !

*Praise the
full works to*

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And if this be your expectation or desire, O let me in-
treat you one and all to exclude the world with all its a-
musing charms, and say to the Earth with all its allurments
even the most warrentable concerns of life, to every wan-
dering thought, to every slavish fear, and to all supinity
as Abraham to his young men (b) **TARRY YE HERE
WHILE I GO AND WORSHIP YONDER** ; then may you expect
Jesus to meet and supply your innumerable wants, cheer
your souls with his smiles, and cause you to say with his
disciples at Olivet **IT IS GOOD FOR US TO BE HERE**
(c) and then may you return to your houses and visit
your bed-chambers with joy rejoicing in, and telling of,
what the Lord had done for your souls.

And Oh ! how would my soul rejoice, when thro' be-
ing in the least degree instrumental for your good, I
could return bearing my sheaves with joy ! And as it
is the goodness of God leads sinners to repentance, and
the love of Christ constraineth us to love him, I shall
endeavour (being obliged likewise by the subject now
before us, and design of the day) to point you to God's
unspeakable goodness, or lead you to the fountain of
his unbounded love, that you may thirst after, drink
of, and be ravished with, the glories, love, and good-
ness of Jehovah, so as to break out in raptures of joy
with the Prophet, and say, " O that men would praise
the Lord for his goodness and his wonderful works
to the children of men ! "

And as our Text is rather a note of surprise, and a
grateful acknowledgement annexed to, and extorted by
the preceding view of the infinite goodness, love and
com-

compassion of God, I shall be obliged to have continual recourse to the preceeding subject to discover that goodness which seems to have extorted the prayer, the praise, and the joyful surprise, together with desires insatiate, that God might be loved and adored by the sons of men. Nor do I know of any thing that would so make this a day of thanksgiving, cause your hearts to burn with love and glow with gratitude, as this grand subject, the goodness of God, and his wonderful works to the children of men, if discovered and applied to your hearts by the spirit of God; which subject I shall endeavour (for to ease your attention and assist your understanding) to exhibit under three general observations, together with some useful digressions.

1st. I shall discover something of this goodness in itself.

2dly. The communications of this goodness breaking forth in creation.

3dly. In Redemption.

4thly. In the preservation of the fallen system for Redemption.

5thly. The instances of his goodness to us in particular: all which expresses the goodness of God and his wonderful works to the children of men; & as I shall endeavour to improve the same by making an application, I shall, singularize my hearers as in their degrees and several stations of life; and O! for an earnest groan from every heart that Jesus, who teaches as never man taught, would descend and reside over this assembly with the dews of immortal love, to water, soften, and cheer every heart with the wonders of redeeming love!

And now to return to our first general observation.

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I am to discover to you something of this source of all
goodness, and cause of every communication of love :
And here, altho' my sentiments may be singular yet
true, and attracting to all those who stand open to con-
viction; for notwithstanding the greater part of our ex-
positers of divine revelation hold forth the work of crea-
tion, redemption, and every expression of mercy to the
sons of men, to be a strained stoop, and singular act of
his kindness, yet I believe, and can easily prove that it
is not only a free act of love, but likewise the natural
product of that infinite overflowing, yea, I was about
to say, uncontainable goodness; that is that God in
himself is possessor of, yea his very nature is such as not
only to love goodness, but delight to do good; and let
others say or pretend what they will of their loving
God and admiring his divine perfections, I dare not act
the hypocrite or dissemble with God; for I know
it would not be possible for me to love such a
God and admire the nature of such a Being that did all
the good he did, not as a free and natural act, but only
a strained and singular expression of pity and kindness,
and that in partiality too, shewing favour to me and
leaving a number of my poor family to perish, when
their misery was no benefit to him and he could be as
kind to them all if he would, and save them all too,
but would not; I say I am far from believing it possi-
ble for me (unless I am kept in blindness) to love and
admire such a being with a voluntary will, and care-
fulness of soul; but when I am blessed with but a glim-
mering ray of the truth, and see God as he really is,
in himself possessed of that Goodness that takes delight
in doing good, yea so self necessary and unboundedly
good that he can neither act partially nor yet withhold
his goodness from every vessel that can receive it, or
creature that desires it, (c) yea this self existent foun-
tain of goodness wisdom, glory and beauty, is the joy
and happiness of God himself, and that wine that
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cheers the heart of God and Man, (d) and this fountain of goodness is the joy of all the angelic hosts ; this is the joy of my soul now, and I trust my ravishing delight to all eternity : and this fountain of unbounded goodness is the moving cause of every communication of love to his creatures ; yea and the very cause of creation : O then what goodness ! what infinite goodness ! ah ! soul ravishing goodness is this ! surely I may break out with acclamations of joy and surprise with the Prophet, " O that men would praise the Lord for his goodness and for his wonderful works to the children of men ! for he is infinitely good, yea he is altogether lovely ! " (e) And say my dear hearers, does not this discovery of the glorious scene attract your whole souls, or kindle a spark of immortal glowing and unextinguishable love for such a God ? O love him ; love him my fellow mortals, love him with all your souls, surely he is worthy of all your love ; yea how can you but love him, when he is love, even the perfection of love itself ! it's true you have cause to rejoice in redemption from eternal misery ; but he is but a mercenary christian who is possessed of no higher love than that ; yea I am almost ashamed to invite you to heaven, because there is a hell ; but because there is a God in heaven ; yea a God, that is heaven itself.

For Oh ! a God of boundless love like this,
Is an unbounded sea of perfect bliss !
Dive, dive, my hearers th' unfathomable sea,
There's room for souls as vile as you and me !

But to return and drop a few more words on my intended subject, and that is, that such is the self-existence and infinite fullness of this goodness as it cannot possibly receive any injury or benefit, nor can possibly be glorified by receiving but only by giving, and whatever is done by this goodness is by no means to add to the

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glory, or bring something to the goodness and grandeur,
 but wholly to display that love and manifest that good-
 ness which was already existing in God, and thereby not
 to receive happiness or glory, but to display happiness
 and glory ; and yet, Oh ! too shocking to mention !
 how is it held up in a land of light, that God, for his
 own glory, has designed, or consented to the everlasting
 damnation of countless millions of his creatures ; ~~but~~
 as I trust God is about to expell that hellish darkness
 from the poor blinded world, and has already delivered
 most of his people in this part of the vineyard from them
 disagreeable chains, I shall return and say, *God will*
have mercy and not sacrifice ;—but what did I say ! will
 have mercy and not sacrifice ! O sinners ! sinners !
 hear the glorious news ; for you are not only indulged
 with the glorious news, but commanded to believe, re-
 ceive and rejoice in the infalible, and soul-transporting
 truth ; *go ye, saith my master, and learn what that*
meaneth, — I will have mercy and not sacrifice. (s) Oh !
 that men would praise the Lord for his goodness, & for
 his wonderful works to the children of men ! And
 now I am come to our second observation, which was to
 discover something of the communications of this un-
 bounded goodness in the work of creation ; and this I
 shall be able to discover in a few words, for as we have
 found God to be such a self-good being, as to be ex-
 cluded from any possibility of receiving benefit or injury ;
 and all his divine operations of love and goodness are
 the natural product of that infinite fountain of love and
 goodness, then consequently the cause and design of all
 creation must be to manifest and display the overflowing
 goodness and infinite love of such a being or to adapt my
 discourse to the weakest capacity of my hearers, let me
 say made Vessels to fill with love, that is hungry creatures
 to feast upon his goodness, receive his grace, enjoy his
 love and be forever happy in his Transporting perfections
 and that from himself, and of his own goodness, and in

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his own likeness, he brought forth an innumerable croud of immortal beings forever to partake of their Father's love and goodness and fallace in the unbounded Sea of his self-existent perfections.

Think O think my dear hearers, ye fallen offspring of such a being, what a Father you once had ! it was not possible for him to have any motive in view but the display of his glory the manifesting of his love infinite love, and the making you eternally and unspeakably happy in the enjoyment of it. And altho' so many in the world have held the reverse yet if you only admit that creation was moved for any thing else, or that God for his own glory even consented to the misery and eternal damnation of his creatures, the natural consequences are so obviously infamous that we should dress a glorious being in a ridiculous habit, nor could I ask you to love and adore such a God, who consigned or left the greatest part of his creatures to the inexpressible Tortures of eternal despair, when he might have saved them without any injury to himself. But saith one if God be a God of such overflowing goodness, why are so many (at last (as even yourself say) eternally miserable ? To which I answer (a) many of you have often heard me) because they reject that redeeming hand until they are sealed down in that hardness and final impenitency that the spirit of God (which is in itself such meekness and humility as cannot force itself against the creatures will) can have no effect on them ; yea the more it strives with them after that, the lower it sinks them from redemption or he would labour with them more. (f) and God declares himself that he not only would have brought them to the enjoyment of his love but has often laboured with them for that end : but they would not be redeemed. (g) and therefore he saith ye will not come unto me that ye might have life (h) so that altho' God's love is infinite his goodness overflowing and he takes delight to make

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his creatures happy therein, yet if you harden your hearts
against it, it can be of no more benefit to your souls than
the light of the sun to a blind man.

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O therefore let me intreat you for your soul-sake if
every you expect to be made a partaker of God's infinite
goodness, and drink of the boundless Ocean of his love,
do not by rejecting the spirit of Jesus seal yourselves with-
in yourselves to impenetrable darkness, and thereby sink
in your own regions of eternal despair beyond the reach
of infinite love and goodness : For the hellish and ma-
licious contrariety of your fallen nature will soon, not
only seal you down beyond the reach of mercy, but for-
ever rage against that mercy yea and the love and good-
ness of God will be so contrary to you that it will for-
ever infinitely augment your misery and add to the Tor-
ters of your keen despair : but if now in time while you
are held up for that end you adhere to the redeeming
spirit of God get your will turned, your hellish contrariety
removed, and you transformed to the likeness and purity,
of God you will for ever find to your unspeakable Joy
that this God is as I tell you, yea Ten Thousand times
more so, nothing but love and goodness in all his divine
perfections ; and you will see clearly that he was so in-
finitely happy and independantly glorious that he was so
far from expecting any addition either by your happiness
or misery that it was for the display of his goodness and
manifesting of his love that he brought forth, all creation
and that he was possessed of such Goodness that this great
expression of his love was but a natrual manifestation of
himself ; or the natural production of his own perfections.
O then it is no wonder that we hear David breaking
forth in this joyfull surprise and impatient desire O THAT
MEN WOULD PRAISE THE LORD FOR HIS GOODNESS !
But it is a greater wonder (sho' lamentable) that all the
Sons and Daughters of Men are not raptured with the
same truth, and engaged in the same Notes. And O
methinks I am constrained to lift my Heart, my hand,
and

and my voice, and in the Name of God, and in the presence of this Assembly, and declare, that God is LOVE and make use of the most forceable arguments and endearing intreaties to devote your minds from every other lover, and espouse you to this Husband, wean you from all created good, and lead yea to those Rivers of uncreated good, and seas of pleasure, that thy God, thy creator, thy preserver, thy redeemer, thy life, thy joy, and everlasting reward is possessed of.

But O can I think, and must I believe, that the greatest part of mankind, yea even of this Society are so involved in ignorance, so abandon to reason, and so insatuated by the powers of Hell, and regions of darkness, that they will refuse reject and dispise such ravishing, delights, such solid good, lasting pleasures; and unparelled Grandure, while indifatiaguably in pursuit of shaddows, wearing out their lives for an empty sound, eating husks with the Swine, and licking of dust with the Serpent, untill in a moment they are in the agonizing confusions of an irreparable loss and plündged in despair for ever to rue the folly of their miserable cruelty and irricoverable deception where hope can never come ! good God awake the world, and save them from the infernal attraction of those wandering stars, and lead them, O thou bright and morning star to the fountain of life before their fatal dye is unalteralty cast ; and awake, O my hearers, from the dangerous amusements of this ensnaring World, for it is a stage of snares, a theatre for murder ; O therefore awake and no longer squander away your few fleeting moments sporting on the confines of eternal perdition.

O think a moment what you was made for and what a capacious and immortal soul you are endowed with and risk it no longer in the Jaws of Hell : for it is now a market day and immortal Crowns are to be attained without money and without price.

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Yea this very day Jesus is proposing his blood to cleanse you, his grace to forgive you, his spirit to lead you, himself for your friend husband and Father, and his love to cheer you, and all his divine perfections to make you everlastingly happy and glorious. O that I could allure you with his charms, court you with his smiles, and draw you with the cords of his love to begin your thanksgiving and receive your mansion in the realms of unchangeable felicity !

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I now return to our third observation, which was to discover the communications of this goodness in redemption. And O what shall I say of love so infinite and goodness so unbounded ! and how can I speak of the unparallel condescension, and my heart not melt ! Had he have turned a thought of Love and sent an Embassy of Peace by some ministering Cherub I should had cause forever to love wonder and adore.

But O how much more when he himself is the Ambassador, and wears out his life in the grand Errand ! Ah and the act of grace to rebels too ! O what shall I say ! Or how express the Truth so infinitely Glorious ! Angels will forever acknowledge themselves lost in the unfathomable Ocean, and confess their utter inability of Telling the greatness of that love and goodness, which to their surprise stooped for the redemption of our miserable and rebellious System, at the infinite expence of suffering and death.

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And O could it be ! was his goodness so unbounded and his love so uncontainable ! Ah it is a Truth ; and equally as true that it was not a strained act, or scanty expression of kindness but free and liberal, and of choice, an act of goodness like himself ; naturally consistent with the greatness of his love and goodness.

And now think my dear hearers what love. what in-
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finite love he is possessed of ; surely you will be convinced that his nature is all love self-existent and overflowing goodness ; behold he comes freely yea of choice without any intreaties from the needy and with an act of grace for the life and salvation of his enemies, when he knew it would cost him infinite sorrow, in the agonies of death view him in the manger in that state of abasement even among the beasts sinners behold thy redeemer ; and angels behold thy God an infant of a span long call out from the Society of Angels, and men, to endure the rage of earth and hell, view him sweating in Gethsemane in acute tortures, and insupportable agonies of death under your enormous guilt till blood is forced from every pore, beneath the crushing mountain ; and ask O ye Sons and Daughters of Adam WHY WAS ALL THIS ? And let your hearts break for sin while melting with love, and surely you will Break out in the language of our Text.

O THAT MEN WOULD PRAISE THE LORD FOR HIS GOODNESS, AND HIS WONDERFULL WORKS TO THE CHILDREN OF MEN ! Or are you so chained down to impenetrable hardness and insensibility, as never to hear or feel those groans which if possible would have made arch Angels tremble, *O my Father if it is possible this cup may pass away nevertheless, if man can be saved no other way: not my will but thy will be done ?*

And is it possible for you to spend day after day, year after year, lye down and raise, go out and come in with your sordid minds so chained to the beggarly amusements, empty toys, and mercenary pleasures of this base stage as never to find room in your debauched Hearts for Truths so grand, and, to you, so important ? O leave your little world, your contracted orb, your polluted Ken; and Soar to the realms of Angelic delight, give your poor imprisoned minds aloof but a moment in search of worlds yet to you unknown ; court immortal Loves, and drink of those Rivers of pleasure that makes

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Surely you have been long enough slaves to sin and
Vassals to satan Methinks you must by this time begin
to groan under the Yoke of Pharaoh in the bondage of
Egypt, and be willing to ventur out for the promis'd
land. And O let me tell you that Jehovah is come down
burning with love and the Bush is not consumed. (i)

Ah Jesus has not only spread the mantle of his love over
the lost world in general, but over you in particular ; for
your villages and Families happily enjoy the dropping
of the sanctuary and effusions of his holy spirit. O hear
his calls, receive his grace, enjoy his love, and adore his
Name for his goodness to the Sons of Men.

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But to return to the infinite expence of the display of
this goodness, we find this meek and lovely Jesus after
standing as a mark for the ungodly, and enduring all the
reproaches of men, and rage of hell, thro' the whole
period of his miserable life, he is crush'd under the
weight of fallen nature and expires in the agonies of in-
supportable anguish and misery. Ah well might the
earth tremble, the rocks rend the graves open, and the
meridian sun wrap his face in a melancholly shroud,
when Jehovah himself was enveloped in darkness, and
struggling in the pangs of death and miseries of
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And is my God nail'd to the fatal Tree ?
Good God and are those cutting pangs for me !
O melt my heart ! my senseless soul arise,
And fountains flow from both my wishfull eyes.
Then soar my soul in greatfull songs of love.
To reach thy Jesus in the realms above.

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But O a lamentable sound has stole my attention from the glorious scene! What is that says you, why the careless unaffected and rejecting world crying out while passing by with wagging heads *crucify him, crucify him*: and you ah you ye careless souls who are wasting your days in vanity are the cruel and unhappy beings: for if you have not fallen in love with him, and received him in your hearts as your chief good leaving every other lover for his sake ye are still among his enemies and your conduct cries out *away with this fellow and release unto us Baabbar* for you are sparing and hugging your sins your lusts and idols those thieves and murderers: Ah those murderers of Christ and of immortal souls yea and not only the careless and profane world are guilty of this crime but likewise you that have the Name and form of godliness but are enemies to the spirit and power; for the high Priests Scribes and Pharisees could very zealously cry out the Temple of the Lord the Temple of the Lord, and at the same time with all the malice of Hell stone and crucify the Lord of the Temple.

O return from your sin, your cruelty, and folly, not only ye careless and profane, but ye dry formalists ye Christless christians: or if I may say with the much approved young.

Ye brainless wits! ye baptized infidels!
 Ye worse for mending! wash'd to foulard stains!
 The ransom was paid down, the fund of Heaven;
 Heav'n's inexhaustible exhausted fund.

O why will you fatigue yourselves in the tedious round of an external form without the essence of religion, and dispise the spirit of the Lord Jesus Christ to your own eternal ruin.

Why will you reject the only thing that can sweeten your mortal days, and procure you an immortal Crown

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of joy and unspeakable glory? What will your labour and toil avail you, or the infinite goodness of God advantage you, if you reject and throw away the only key to all its benefits? For altho' you may think it strange, yet it is true, that when you wilfully reject, or carelessly neglect the Spirit of God and the power of the Gospel, you are crucifying Christ, murdering your own soul, increasing your chains of darkness, and cutting off every possibility of your being led to the enjoyment of that infinite ocean of goodness and love which I this day have endeavoured to unveil, or bring you to see and enjoy. O turn! turn! ye starving souls, that never have tasted of the sweets of Redeeming love, and find room in your hearts for but one drop of those rivers of pleasure!

Jesus this day proposes his leading hand, to direct your wandering minds to his courts of grace; and O ye hungry prodigals, speed your lingering return, for the Father of all mercies feels his bowels yearn over you, and is running to meet you, (k) yea and I will not tell you as many do, no I dare not, that there is no mercy with God or living bread in my Father's house for the greatest part of you; for, blessed be his name there is enough; enough, did I say? Ah! and to spare: (l) Oh! then let me take you by the hand and lead you to the full table, where you may eat, drink, and rejoice: Ah! if there is even a lame Mephibosheth, who is not only lame on both his feet, but of that rebellious house of Saul, which hath long conspired against the true heir to the Crown, he may yet come and sit and eat at the King's table, and Ziba and all his, shall be thy servants: (m) yea, and all the glorious Paradise that you lost with the first Adam shall be restored by the second, as all that pertained to Saul, was given to Mephibosheth. O be intreated to come and partake of the wonders of immortal love! for my soul feels so pregnant with an uncontainable zeal for your everlasting welfare, and your

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company

(k) Luke 15, 20.

(l) Luke 15, 17.

(m) 2 Sam. 9, 13, 13.

company with me to those bright mansions of my Father's bosom, that methinks I cannot be denied; for Oh! it is there, let me speak it with reverence, that I expect thro' boundless grace, when I have stood the storm of this militant state a few hours more, to share in the unspeakable privileges of the sons of God, and bear a part in those immortal strains of praise to the glorious Emanuel; and many of this assembly I hope and expect to see among the glorious croud, who have already attained an evidence by the spirit of God sealing them to the day of redemption. And Oh! methinks such of you as have been thus indulged, find you hearts by this time so inflamed with love, and attracted with the glories of the approaching scene, as to constrain you to join with me, and say, *O that men would praise the Lord for his goodness and his wonderful works to the Children of men!* But lest I weary the attention of those unhappy hearers, who find no sweetness in our pleasing theme, I must hasten to our fourth observation:

Which was a small discovery of the manifestations of this goodness in the preservation of this fallen family as probationers.

And here, omitting the innumerable instances of his providence to individuals, how infinite his love! how low his stoop! how hard his labour! and how unwearied his patience! in stopping the course of fallen, and nature holding the wretched family so long in such a capacity, by his incarnate spirit, as to be in a possibility of redemption! and thereby bearing the infinite weight of their contrariety, and enduring all the rage and innumerable insults of earth and hell, while at the same time he was concerting every method, and turning every stone for to reclaim them, and pouring out his favours upon them, as innumerable as the sands on the sea shore. O what love, what goodness, what wisdom, what pity, and long suffering is this! Well might the Prophet
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break out and say, in all their afflictions he was afflict-
ed ; and the angel of his presence saved them, in his
love and his pity he redeemed them, and he bare them
and he carried them all the days of old. (u) Ah ! what
sorrows, sins, pains, even in agonies of death, did this
incarnate Jesus wade through ! not only in the debauch-
ery of the antediluvian world, but even down to the day
of his visible appearance ! Well may God declare he was
slain from the foundation of the world ; (o) Oh ! what
an infinite weight must he bear, when it was by his spot-
less spirit that all the contrariety of the fallen system was
kept from action so far as to be in a possibility of being
reclaimed, when all this suppression was effected by his
incarnation ! And thus even the outward creature is
made subject to vanity, and groans for deliverance,
waiting for the redemption of the inward creature, which
manifestation will bring the deliverance of the outward
creature, until which the whole creation groans and
travails in pain. (p). And thus you may see the labour,
anguish, and unwearied patience of God in this pre-
servation ; and all for the good of man : Yea even what
is commonly called Judgements, are wholly in love :
but some of my hearers will object, How could the de-
struction of the Old World, Sodom and Gomorrah be
in love ? I answer, that neither they, nor any of the
wicked are cut off, until by rejecting the offered re-
demption, they are gone beyond all possibility of re-
demption, (q) and therefore both in mercy to themselves
and succeeding generations ; for as for themselves, if
they remained any longer, it would but enhance their
misery ; and their being cut off, sweeps away so many
that are enemies to them that may be redeemed ; there-
fore the system is divested of so much darkness and con-
trariety, which otherwise would have been an unspeak-
able obstruction to the Redeemer's kingdom.

And thus my dear hearers, you may not only under-
stand that GOD IS LOVE, and doth all that is done
upon

(u) Isa. 63. 9. (o) Rev. 13. 8. (p) Rom. 8. 19, 20, 21, 22. (q) 1sa. 53.

upon this mortal stage in mercy, but likewise you may learn the infinite danger of remaining useless in, and an enemy to the Redeemer's kingdom.

O! awake, arise therefore ye careless and ungodly sons and daughters of Adam, ye enemies of the Lord, and stand no longer as mountains of obstruction to all that is good, no longer persist in murdering your own souls and others. O! why will you turn all the mercies of an indulgent God into chains of darkness, inflicting darts of torment and racks of despair? Or why will you persist to have your eyes evil, when his is so infinitely good? O! be entreated to think a moment on the infinite love and goodness of such a God; lay down your weapons of rebellion, confess your guilt, receive the pardon, extoll the grace, enjoy the love, and forever adore the Name of such a good God.

Oh! think what wisdom has been employed for you, what grace is pleading, what love is inviting, what sufferings endured, what patience waiting, and what goodness surrounding you continually! Or will you still persist and despise this goodness to your own eternal ruin? will you labour to bar your hearts against the endearing charms of this melting and overflowing love?

Oh! think how much God has done, and endured for your redemption; yea and the very rocks, hills, and stones, sun, moon and stars, are all engaged for you, groaning under you, and travailing in pain for your redemption; (r) and must it all be in vain?

Must God stoop, suffer, bleed and die; grace travail, woo and plead; mercy labour, bear and forbear; wisdom propose; love court; and goodness, infinite and everlasting goodness, open the bosom of ravishing delight,

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and all in vain, and you at last go down into eternal ruin? Yea not only in vain, but worse, all as mountains sinking you down deeper in despair under the keen reflections, while wallowing in the bottomless Gulf. Why, why O sinners, why will you abuse such love, and destroy yourselves? O! let me prevail with you to be happy, yea forever happy in this goodness, and join in one eternal thanksgiving, with songs of everlasting praise to Jehovah, for his goodness and his wonderful works to the children of men!

And now the fifth and last general observation I proceed; which was to point out some of the singular instances of the goodness of God to us in particular; but O they are so innumerable I know not where to begin!

If I speak of the gospel privileges, surely I may say that our lines are fallen in pleasant places, and we have a goodly heritage; for we came forth from the loins of our predecessors to have our trial for salvation in a day when the gospel is in its meridian brightness.

Ah! what millions have appeared for their trial in the antediluvian darkness? millions more under but the glimmering light of the Mosaic dispensations; when Oh! methinks even the poor lovers of Jesus waded in obscurity, looking through those dark types and shadows to a promised Messiah, impatiently waiting for the long-expected morning, when the Messiah should visibly appear; and thousands more since he has appeared, have gone to heaven in a storm against the cruel rage of persecution, wading after their Captain in seas of their own blood; while we, with all those evidences of the truths of the gospel, are sitting under our own vine and fig-tree and none to make us afraid.

Think

Think O my hearers, how infinitely we are indulged, invironed with the arms of omnipotence, wrapped in the mantle of love, and cultivated with the word and spirit, under the balmy wing of everlasting kindness. O how largely have we been made to partake of the goodness of God, and share in the favours of his hand ! and O how little returns ! yea and if I come a step nearer still omitting our being excluded from heathenish darkness and from the cruelty of oppression and tyranny, how are we screened from the trials of our (once happy) Nation in the convulsions of the present day ? how have we sat in peace while this inhuman war hath spread desolation thro' our Neighbouring Towns, and Colonies like a flood ! not my dear hearers because of the cleanness of our hands, or past righteousness : for surely we have not only had our hands equally engaged in the sins that have incurred the lamentable disorder ; but have likewise perpetrated the same crimes, and remained unfruitful and incorrigible under such distinguishing advantages.

Yea and when we have daily expected the impending cloud, and to share in the bitter cup, heaven's indulgent hand has interposed and averted the blow.

Yea, and more to be admired still we have not only been excluded from the destructive scene, but while they were involved in the dreadful calamity, we have been blest with that unparelled blessing the moving work of the Spirit of God ; a work of grace, and the advancing of the Redeemer's kingdom in almost every corner of the Province ; which, blessed be God, (although many may and do despise it) I have been an eye witness to, and a happy partaker of ; yea, and many hundreds will likewise forever adore God in the blessed Work. Neither has your little corner of the vineyard been excluded from a share in the universal prize : witness some of my hearers now present who had long been involved in

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Egyptian darkness ; has not some of your souls not only been brought out of your unhappy bondage and unspeakable danger, but likewise made to partake of God's free and boundless grace, and taste of the sweets of redeeming love ? has not Jesus come into some of your families, and caused some of your souls to drink of those rivers of pleasure that makes glad the city of our God ? have you not forgot your sorrows and sung for joy ? O praise him then ; praise him ye happy souls for his infinite goodness ; or I may say in the words of our context, Let the redeemed of the Lord say say so, whom he hath redeemed from the hand of the enemy. Ye have not only been mourning in the bondage of Egypt, but have wandered in a wilderness, in a solitary way, hungry and thirsty, until Jesus appeared and led you forth by the right way to a city of habitation, where you found that rest that remains for the people of God.

O let your hearts melt with love, your souls glow with gratitude, and your minds soar away in shouts of praise for his goodness and his wonderful works to the children of men. Surely you have cause to love much, for you are blest in basket and in store, in time and eternity ; for although you may be called through some trying scenes, and sometimes afflicted with losses, crosses and disappointments of this temporal world, yet it is all but to advance your spiritual welfare, and prevent greater miseries ; for all things will surely terminate for your good. O you are a people highly favoured of God indeed ! Yes, and even you that know not God, how vastly are you favoured ? how innumerable are the mercies you enjoy that many cannot ? Ah could I but a moment lend you an omniscient eye or discover to your view a map of the disordered world, what peals of death, what marks of misery and tokens of despair would you behold even of temporal calamities ? thousands soliciting the cold hand of charity, pinched with hunger, thirst and nakedness ; thousands chained to the galley, and others chain



of slavery, to endure all the hardship and misery that cruelty can inflict ; thousands in prisons, dungeons and places of confinement already destined to the gallows, gibbet, rack, or torture ; when every pulse counts the fleeting moments that crowd them with reluctance to their dreadful exit ; yea, and perhaps the greatest part of those unhappy beings (too shocking for human thought) will but exchange miseries finite and tolerable, to miseries infinite and intolerable ; and in a moment will find their die unalterably cast in the regions of increasing horrors and eternal despair. Good Lord, and were these once the inhabitants of the paradise of God ! Ah how is the gold changed and the most fine gold become dim ! (r) whose heart can but break and say with the Prophet, O that my head were waters and mine eyes fountains of tears, that I might weep day and night for the slain of the daughter of my people ! (s) or how can your hearts my dear hearers but dissolve with love or break forth with thanksgiving to God for the unspeakable privileges that you are indulged with ? O arise, arise and put on the Lord Jesus Christ and live to him, for he is the author and giver of all thy privileges, and is now travelling from door to door, and knocking from heart to heart, for admission, and all to bring you to the fountain of all good, and the essence of unspeakable joys, yea, and he waits with unwearied patience till his head is filled with the dew and his locks with the drops of the night. (t) O grant him admission, enjoy his love and live forevermore. O he calls, he calls, with arms extended to receive, you. & this day (though by a stammering tongue) has unveiled his goodness enough to engage your souls to love him if you would but open your hearts for the attracting view. He has not only created you in love, and came wholly in love to redeem you, but has been labouring in love for you through unspeakable miseries ; and is still labouring for you, and in infinite love intreating you to partake and forever enjoy his unchangeable goodness.

(r) Lam. 4. 1.

(s) Jer. 9. 1.

(t) Cant. 5. 1.

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And now let me in his Name reinforce the intreaties and point out your steps for to praise and adore him, and this by singularizing my hearers as in their different capacities and stations of life. And God forbid that I should point any of you to God without God; or to be christians without Christ; and therefore I am not about to lead you in a formal path of spiritless externals but an immediate application to the Lord Jesus Christ; and there to partake of that spirit and love that will as naturally produce a christian deportment externally as fire will produce light. O therefore away to mount Calvary and drink from that bleeding love and infinite goodness which will immediately engage your souls to walk with the greatest cheerfulness in the ways of God; yea and never expect to breathe a breath to his praise or taste of his love without a saving knowledge of the Lord Jesus Christ thro' a change wrought in your soul by the spirit of God.

And if so how unfit are you to live or serve God while in the gaul of bitterness and bonds of iniquity with your souls in the darkness of your fallen state at enmity against God and all that is good.

And now let me first intreat you who are leading men of the Town in Civil affairs to make it your first and chief concern to find room in your hearts for the despised Nazarene, that you who are Counsellors may be taught of God, and be as Pillars in his house, and as nursing Fathers to his people; and great, Ah? unspeakable great will be your present and everlasting reward.

Yea and great is the influence of men in your state; and as injurious as great when your ways are perverse and your examples ungodly.

Ah? what a shocking sight to see the capital men of the Earth who ought to be a Terror to evil doers, and a praise to them that do well living in sin, sitting in the seats of the scornful and joining with the ungodly, wallowing in vice and debauchery, & walking in luxurious paths! but god forbid that I should have any cause to suspect this to be the case with any of you present; but if it is (though I would treat you with all that respect that is due to your station and would be far from giving any wilful offence) I am under an obligation to say as Nathan to David, thou art the man; and intreat you in the Name of the Lord, and in meekness and love to return before you are landed beyond hope: for there is yet mercy at your door, and a moment more for repentance. O embrace the unspeakable privilege, and let me intreat you to adorn your station by the grace of God, and live as lights in the world, and for the Lords sake, your own souls sake, and the sake of others around you arise up and witness for God, and let all your deportment espouse the redeemers cause, and the welfare of souls.

But O! how shocking when men that should be as pillars in the house of God, and a bulwark around his feeble lambs, are enemies to the gospel, and a wound to the hearts of his children. And Ah how shocking to see those from whose lips we might expect the dews of heaven to water and comfort the mourners in Sion, and whose Tongue should teach the songs of heaven to the rising generations, debauched with vain and obscene discourse, and belching out blasphemy! Surely says many if such men may talk and conduct so we may too. But on the other hand when they stand speak and labour for the glory of God and good of souls how would saints admire mourners rejoice and sinners Tremble!

O that you might be the happy instruments of such benefit to immortal souls! and great, ah unspeakably great,

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great, would be your reward; Jesus will stand by lead
and support you thro' all the sorrows, labours and Try-
ing scenes of this mortal world, give you strength equal
to your day, and then receive you with a WELL DONE
THOU GOOD AND FAITHFUL SERVANT ENTER THOU
INTO THE JOY OF THY LORD, there to solace in his
love, Crowned with immortal glory, and forever adore
him for his goodness, and his wonderful works to the
children of men: but ah some of you I suppose think
you would be very happy to be so blest and hope that
you shall but as yet your obligations to the important
affairs of your publick station and your affinity with the
earnal world, and polite age, is such, that you should
greatly expose your earthly esteem and welfare for to
practice or discourse much about religion. True my
dear hearers you would so but let me tell you it is equal-
ly as True that unless you forsake all, you can never be
his disciple, and those who are ashamed of him before
men he will be ashamed of before his Father and the
holy angels. (u) therefore you may never expect to en-
ter those bright abodes of the everlasting day unless you
are willing in this life to have your Names cast out as
evil, and bear his reproach without the Camp; yea
and did you see things as they really are you would
account it the greatest honour that could be conferred
upon you to be despised for the Name of Jesus.

Ah could I a moment unvail your minds and discover
to your souls one glimmering ray of the transporting
beauties and resplendent glories of the Lord Jesus Christ,
I should have no more labour to espouse you to him, or
to court you from every other love, for you would like
Rebekah when courted to an unknown husband, say, I
will go: (w) Ah! you would with the greatest cheer-
fulness drop your earthly charms, the applause and
grandeur of this vain world, and make choice of this
Jesus for your present and everlasting portion, and say
with the spouse, this is my beloved, and this is my
friend

Friend O daughters of Jerusalem ! (x) And then would you with gladness of heart come out and stand as a mark for the ungodly, and turn every stone, and concert every method to advance his glorious cause in the land, and to me (the few moments I am among you) would be as fellow helpers in the gospel, and with me share in the everlasting reward. O then let me again and again solicit your return from all your sinful ways and paths of vanity, and join with heart and voice to praise God for his goodness and his wonderful works to the children of men ! and let the world know that you belong to Jesus. And now with God I leave you, hoping you will make the happy choice ; for life and death has been set before you.

And now to every head of a family let me say, as the Lord to Zaccheus, make hast and come down for to day I must abide at thy house ; (y) Jesus is passing by and offering to come in and make his residence with you and your families : Ah ! and had you a sense of the infinite privilege of receiving the glorious visitant, you would, like the forementioned Zaccheus, come down and receive him joyfully ; and say, with Joshua, as for me and my house, we will serve the Lord. (z) And surely my dear friends you have cause to love and adore him for his goodness to the sons of men, and to you in particular. Ah ! think but a moment what miseries you have been extricated from, what dangers you have escaped, what kindnesses received, what favours enjoyed, and beyond what thousands could have expected, and beyond what thousands have enjoyed ; yea if I mention no other instance but your being called away from the approaching storm that was hanging over your native land, and sheltered here from the calamities of the sweeping deluge, while many under the disolations are saying, *I am the man that hath seen affliction by the rod of his wrath (a) for he breaketh in upon me with breach upon breach (b)*

(x) Cant. 5, 16. (y) Luk. 9, 5. (z) Josh. 24, 15.

(a) Lam. 3, 1. (b) Job. 16, 14.

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 saying, *I am*
is wrath (a)
breach (b)
I am

*I am crushed as a moth, under the devastations of this indur-
 man war; woe, saith some mourning widow in the depths
 of calamity, not only the partner of my life torn from my bo-
 som, but death ravaging still, my only son, the last of all my
 stay, the comfort of my widowhood, is wallowing in his
 gore! and thus I am left nakedly exposed to all that misery
 and cruelty can prey, & am left to wear out the remains of a
 miserable life in distress of body, & anguish of soul! And while
 many an aged Parent is lingering to the grave with grey
 hairs and sorrow, under the late news of their last son;
 slain in such battle, many a helpless infant is thrown an
 orphan into the wide world by the fatal lead destined
 to the Fathers breast, while you my dear hearers (altho'
 you have often murmured that ever you come to those
 inhospitable wiles, and was ready to say with the mur-
 mering Jews *has God brought us here to slay us?* Have
 been hedged about with the kind providence of God,
 and screened from the impending storm in this peatable
 corner of the earth.*

Yes and above all when they are thus wading thro' the
 terrible storm, and we have been expecting soon to have
 the bitter cup, we have been blest with the greatest of
 all blessings, cultivated with the word and spirit of
 divine grace, many brought to feast at the marriage supper
 of the Lamb, and to drink of the wells of Salvation. O
 the goodness, the unspeakable goodness of God to such a
 people, surely I may term you **LITTLE GOSSAMERS** and
 yet O how barren and unfruitfull are many of you still!
 Yes I have reason to fear that instead of prayer and
 praise, or your houses being as worship Temples many
 of you are keepers of the devils Shops, and your houses
 as a den of thieves, and ten hours spent in carnal mirth
 and sinfull pleasures to one in prayer praise or any thoughts
 on God and his infinite goodness; and thus your children
 are hurried by, and with, you the slippery steep to eternal
 perdition. O the dreadful thought! O the lamenta-
 ble scene, Parents and Children all enemies to God,
 dispensers

dispensers of Christ, murderers of souls, servants of the Devil, and bound to the regions of eternal despair! O let me ask such Parents how can you rest? How can you linger? Or how can you be Masters of such cruelty? Or how can your hearts endure a thought of your approaching doom?

What if at your return this evening from the Sermon to your family you should find one of those children (you have led in sinfull ways) on the confines of the grave and hear them in agonies of despair saying *curst be the womb that bore me, and the paps that gave me suck and curst be my Parents whose ungodly walk has been the means of my eternal ruin, for I am now plunging in the bottomless gulf, O that I had heard as many prayers in my Father's family as I have Oaths but Ah I am lost my day is gone!* I say how would the shocking scene rend your despairing soul, and almost cause you to wish that you had never had a being? O then why will you any longer run the risk? Or why will thus abuse all the goodness of an indulgent God? Are you determined still to persist in your pernicious courses? And are those, all the returns that you will make for such infinite goodness endearing love and long suffering, as has this day been discovered to you?

O that I could prevail with you to return before your fatal day is cast! Yea methinks I would creep on my knees to intreat your return if I could thereby in any degree prevail with you only to admit a serious thought and begin to bethink yourselves. O why why will you lye down in eternal sorrow? I know you will think that I Judge hard and am censorious, but if your conscience, nor the word of God, doth not condemn you neither will I; but if I have it is wholly for your own good, and God knows I speak in love with an impatient thirst for to serve you, and be a means of your everlasting happiness, that you might forever enjoy that infinite goodness, and adore God therefor.

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And now to those happy Parents who under a sense of these things are returning, or have returned, and are determined by the grace of God they and their families (as far as their influence may extend) to cast themselves upon the Lord Jesus, forsake every sin, destroy every evil, and concert every meathod for the advancing the vitals of religion, and honour of God, and to exalt the Name of Jesus for his goodness and wonderfull works to the children of men; to these let me say GO ON AND THE LORD OF HOSTS WILL BE YOUR STRENGTH.

Ah it is with cheerfullness of heart I would take you by the hand and lead you on to meet and enjoy your kind Father, your helping Saviour, bleeding friend, and waiting reward. O hasten hasten for the Lord Jehovah is inviting you with extended arms to the bosom of his everlasting love; and I know will give you strength equal to your day; and therefore altho' all earth and hell would obstruct your return yet you shall e'er long come off conquerer, yea more than conquerer thro' him that has loved you and given himself for you. O how I long to endear you to the glorious match! and methinks you will be perswaded to embrace the unspeakable prize.

Yea I am ready to say that the very thought of going hand in hand with your children to the bright abodes of everlasting day would awake in your souls an invincible resolution to arise with all your powers, fight the good fight of faith & lay hold on eternal life: say some thought full Parent some lover of Jesus can you not declare with a christian woman who (in my travails) told me that she would not care if her children were all beggars from door to door in this world if they were but walking with Christ, and she might see them at last at his right hand in glory? yea and would it not rejoice your souls to think that you should one day hear them bless God that

over they were committed to such faithfull stewards who was the means of their Salvation ?

O then arise my dear Parents from your remains of sin and sloth and redouble your resolutions and prosecutions for the advancing of the redeemers kingdom in your families and let your own harmonious strains arise to Jesus for his goodness and his wonderfull works to the children of men, remembering that your unspeakable reward is present and everlasting. And now to your offspring let me say, unto you O men I call, and my voice is to the sons of men, (d) remember O remember your creator while in the bloom of life before your evil days come & the years draw nigh when you shall say ye have no pleasure in them (e) as a Servant and friend to your souls I intreat you while Heaven invites you, and Jesus himself is at your door knocking perswading and promising, riches and honour saith he is with me yea durable riches and righteousness, and those that seek me early shall find me and those that find me shall find life ; yea everlasting life my dear youth, with joys unspeakable and full of glory. O be intreated to leave the dangerous amusements of this vain world, turn off your eyes from beholding vanity and go in the way of understanding.

O remember what heart aching hours, scenes of sorrow misery, and death, the bleeding Jesus has been wading thro' to save you from eternal perdition and bring you to his Fathers bosom, and can you still persist in pursuit of your Idols wallowing in your sins to the despising of his grace, crowning him with thorns, piercing his side refreshing his wounds, and plunge your own souls into eternal perdition and despair ?

O be intreated to be wise in time and happy to all eternity ; turn from every sin, and fly to the waiting arms of the lovely Jesus ; for my part I can tell you that I was in all my earthly amusements and carnal pleasures a stran-

(d) Prov. 8, 4. (e) Eccl. 12, 1.

ger to peace, and ignorant of a moments rest or Joy, untill I found it in this Christ that I now recommend to you ; and ah I can without reluctance or shame declare myself to be one of his despised, tho' very unworthy, followers, and recommend him to you in the presence of this auditory as a kind Master, a faithfull & loving companion, and constant helper yea altogether lovely the fairest among ten thousands, and all in all.

And by his grace I am more and more in love with him, and resolve to renew my choice of him as my only happiness and portion from this time forward and forever ; yea witness God, Angels and men, witness ye Sons and Daughters of Adam present, the posts of the doors and pulpet from whence I now sound forth his Name, that by his grace assisting, I reject and abandon every lover and joy but what I may enjoy in him, and to be for him and him only, and in his Name and presence recommend to you the same choice, and declare that saints and Angels will rejoice at your return, and God himself receive you with delight. And O the unspeakable happiness you will find in him in life, and privilege in death and let me ask how would it gladden the hearts of your surviving christian Parents if they were to see you rejoicing on the confines of the grave entering the gloomy mansions of death without reluctance saying that your redeemer lived that you had known his love enjoyed his grace was now under a feeling sense of his presence, bidding an everlasting adieu to all your sorrows and take your Joyfull flight to the mansion of love in your Saviours bosom ?

Say some thinking Parent would you not rejoice and be ready to say that you had more Joy in the death of your child than in its birth ? O be intreated then my dear young friends to bethink yourselves, fly from the jaws of eternal perdition, and receive a crown of immortal glory, since God, angels and saints, and your own eternal welfare solicits your speedy return.

And I (of all men the most unworthy) expecting thoe' boundless grace a mansion in the kingdom, long for your company.

company to bear a part in immortal notes of praise to God for his goodness and his wonderfull works to the children of men.

And now altho' I hope each one of my hearers have been so wise as to make an application of every part of my discourse (which I thus divided to be the more striking,) yet seeing a number of my fellow mortals that are in the Military establishment present I shall use the freedom to address myself to them in a few words seperately.

I am happy my dear fellow men to find those men under whose command you reside influenced to collect you to the hearing of the everlasting gospel this day, may God bless their endeavours in so doing and pour an everlasting reward into their bosom !

And I likewise hope your attendance is accompanied with your own cheerfulness, and a thirst for the knowledge of Christ, if so under the least conviction of your need of the blessings of heaven O with what gladness of heart would I serve you in my Masters name, hold out to you the offers of eternal life, inviting your souls to embrace and enjoy the same ; Yea altho it would not become my office to say much concerning your stations and capacity of life, yet as my fellow mortals I would as willingly serve you as my nearest and dearest friends, or the capital men of the earth ; yea and as highly esteem you when your life conduct and conversation corresponds with the Gospel and principles of christianity ; and would be so far from treating you with disrespect or disdain that I would at any time rejoice in that christian freedom of giving you the best advice I was capable for the good of your souls either in publick or private.

I know my dear fellow men that your souls are equally precious with my own, equally miserable by your fall, equally needy of salvation, and equally as near and dear to my blessed Master as the king, on the throne ; and that you will likewise e'er long be judged by the same God, at the same impartial Bar.

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O let me therefore in love to your precious and immortal souls intreat you to adhear to the offers of salvation while it is offered, embrace the Lord Jesus Christ, and live to his glory, that you may die in peace and share with the happy followers of the Lamb in the wonders of immortal Glory. You are notionally convinced that you are born to die and exposed every breath you draw to exchange worlds and O should death overtake you unprepared you are undone to all eternity! and then what is the world and millions of worlds to you when you must lye down in the regions of eternal darkness and despair?

Yea how many have you seen (some of you) wallowing in their blood that have fell on your right hand and your left, plunged in a moment to a world of spirits (perhaps without time to ask for mercy & doubtless many of them unprepared, and you was spared? And O did you ever recollect a moment in your own breasts where you would have landed had the fatal lead have passed them and been destined to you?

Or whether you ever allow yourselves any thought of those things or not, or whatever you may flatter yourselves of being saved because God is a God of Mercy, or because you expire in the cause of such and such lawful constitutions as you imagine, yet let me tell you that if you die in your sins you will eternally perish in your sins; and unless you are born again, that is your hearts changed by the spirit of God you must, as certainly be undone as you have a soul to save or loose. And altho I am so far from charging you with outward acts of vice and debauchery that I must acknowledge my satisfaction in scarcely hearing of a profane oath among you as I have walked the Streets since I have been in the place, yet you are all sensible, it is too commonly practised in such Corporations; yea and altho you may any of you be guilty of that or any other vice separated from the world which may exclude you from outward disgrace or corporeal punishment, yet the crime is notorious in the sight of that all searching eye that

is about all your private paths, yea and will be not only as injurious but more so to your own souls : Because your escaping of disgrace and punishment among Men may harden you on to the commission of greater crimes to your eternal ruin : when perhaps an admonition in time might prove the means of reclaiming you and therefore my dear friends never think it any benefit to conceal your sins from men, if they are committed in the sight of God : but fly from every sin, and make it your chief concern to attain a knowledge of Christ and a life beyond the grave.

O think how shocking it is for breath that is given for repentance, and the service of God, to be spent in blasphemy, and in the service of the devil ? how shocking to hear a man who is already condemned to everlasting misery, and ought to improve every breath for redemption, and to the glory of God, calling on God to damn their Bodies and souls !

O the heaven daring and soul destroying practice ; God forbid that any of you should be guilty of the crime : but if there is O let me tell you in Love and pity great is their danger and e'er long unspeakable will be their misery ; but if they will yet return Jesus has mercy in store for the worst of sinners ; and if there is any as I hope there is among you that are seeking and enquiring after redemption, O let me take them by the hand and encourage them ; Ah the Lord who has bowels of pity, and arms of love waiting to receive you will, surely give you of his holy spirit to lead you on to eternal life, if you will cast your souls on him. O fly fly my dear friends from the wrath to come and make sure an everlasting portion while there is hope. I am sensible you have never found a moment peace, rest nor solid Joy in things of this vain world : but O is Jesus I can tell you, you will find joys unspeakable and full of glory, O that you would be intreated to be happy for time and eternity ! yea how can you resist I say if you only had the offer or any prospect of any reformation, or a commission of honour in your eternal

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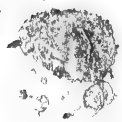
ments, you would spare no pains, but break thro' every
opposition, concert every method, by making all the in-
terest that was possible to attain it. Why O why then
my dear fellow men will you reject the greatest treasures
and grandeur that ever was conferred on any created be-
ing? Ah could you but know the rest joy and satisfac-
tion that is to be enjoyed in Christ even while in this
world you would esteem a share in his love and a humble
place near his feet, far more than the crown of England !
And Ah how much greater will be the joys of eternal
glory where wars and rumours of wars shall be no more !
and O think my dear dear friends the Son of God has
bled and dyed to open to your souls those bright mansions
of eternal felicity, and is now yea even this day, intrea-
sing you to enter in and forever partake of the Joys of
immortal light life love and Glory.

How can you forbear opening your hearts to such love
and adoring him for such infinite goodness? O that I
could prevail with you to carry these truths in your mind
to your Barracks, and ponder them in your Sentinel
hours ! And I know that Jesus would be with and help
you to give your hearts to him and then how happy an
unspeakably, happy would your moments glide away !

And when a few more days and nights have run their
rounds, Jesus will call you from all your labours and
sorrows to the Joys of an eternal day, which God knows
is the sincere desire of my soul, that I might see you there
with all Tears wiped from your eyes, and hear a part with
you, and the countless adorers in everlasting praise to
God for his goodness and his wonderful works to the
children of men.

And now with a few words to the auditory I con-
clude.

I am happy to have an opportunity a few days my
dear hearers in this part of the Vinyard to serve you, and
as I speak for God with souls immortal at stake, I must
without the least fear favour, or selfish ends, deliver my
message, and clear my garments of the blood of souls :
and altho you may many of you look on me as your en-
emy



any because I tell you the truth yet God knows it is out of love to your souls. Yea what else can you imagine would excite me to undergo the fatigues that I do both in body and mind and expose myself to all the rage of the world?

If you imagine it is for a Temporal living surely being in the prime of life I could attain what little I should need with far less Trouble; or if you imagine it is for the applause of mortals surely you may be convinced to the contrary about your own doors; for altho I have some thousands in the province that esteem me far better than I am worthy of yet you will know that I have become a song for the drunkard, & a mark for the reproaches of the ungodly world.

But O let me tell you I think both my trials and reproaches so small that the one I well hang upon my garments as ornaments to be wiped off at the glorious return of my Master, and as for the other methinks I would cheerfully undergo them again and again to be any means of bringing some of your souls to the enjoyment, and everlasting honour of the Lord Jesus Christ.

Ah I would far rather have some surviving christian passing by my tomb when I am cold in death say *here lies the flaming tangle that taught my soul the Name of Jesus* than that they could say *here lies the greatest earthly Monarch that ever existed*. O then let me be but a humble faithfull and successfull servant to Christ and my fellow mortals, and I have all I need; and all I desire; yea I esteem it more than millions and millions of worlds and O my dear hearers let me not be in vain to your souls but receive the message of peace the Lord hath sent by me, adore him to all eternity for his goodness to the sons of men; and I intreat you to labour with me the few moments I am in the Town for the promotion of religion, the advancing of Christs kingdom, as far as the influence of your several stations and capacities may extend; and may this day be not only *your* thanksgiving: but an everlasting thanksgiving kept forever. O therefore resolve from this moment to

sin and sloth, and put the Lord Jesus in all your ways,
love him, tell of him, walk with him, enjoy and adore
him from this time forward and for ever, for his goodness
and his wonderful works to the children of men: which
God of his infinite mercy grant and to his Name be the
praise, AMEN.

A Song of praise to a good God.

NOW let the universal throng
Unite in this eternal song
THERE IS A GOD WHOSE VAST RENOWN
DECLARES HIM GOOD WITHOUT A SOUND.

2.
Thro' all the vast immortal plains
The goodness of Jehovah reigns;
And thro' those mortal climes it rolls
From worlds to worlds, from Poles to Poles.

3.
Both Angels of exalted fame,
And abject worms declare the same,
A GOD WITHOUT BEGINNING STOOD
AND EVER LIVES A GOD THAT'S GOOD.

4.
Let ev'ry insect ev'ry sand,
Rocks hills and vales adore his hands;
Your being manifests a God,
And tells to man that HE IS GOOD.

5.
Ye stubborn Oaks your branches spread,
With lofty Cedars tow'ring head,
And plants and flow'rs of ev'ry hue
Proclaim a GOD OF GOODNESS TOO.

6.
Ye monsters of the barren wood
With your hoarse voice make known a God,
And troops that fill the fluid air
and this God of LOVE declare.

7.
Ye millions of the war'ry deep
Wh' spawning into being creep
Sport all your sciling mansions thro'
Proclaim a God ALL GOODNESS too.

8.
And roose ye crowds of Adams race
Who share to large Jehovahs grace
While life endures or thought shall rove
Proclaim a God a God of LOVE.

9.
Ye christian lands that own his name
The most exalted notes proclaim,
A God of LOVE, INCARNATE God,
His bleeding wounds cries out u's noon.

10.
Ye Angels blazing round the throne
Where ever this GOOD God is known,
Your exalted realms declaim
God is GOOD, 'till we are there.

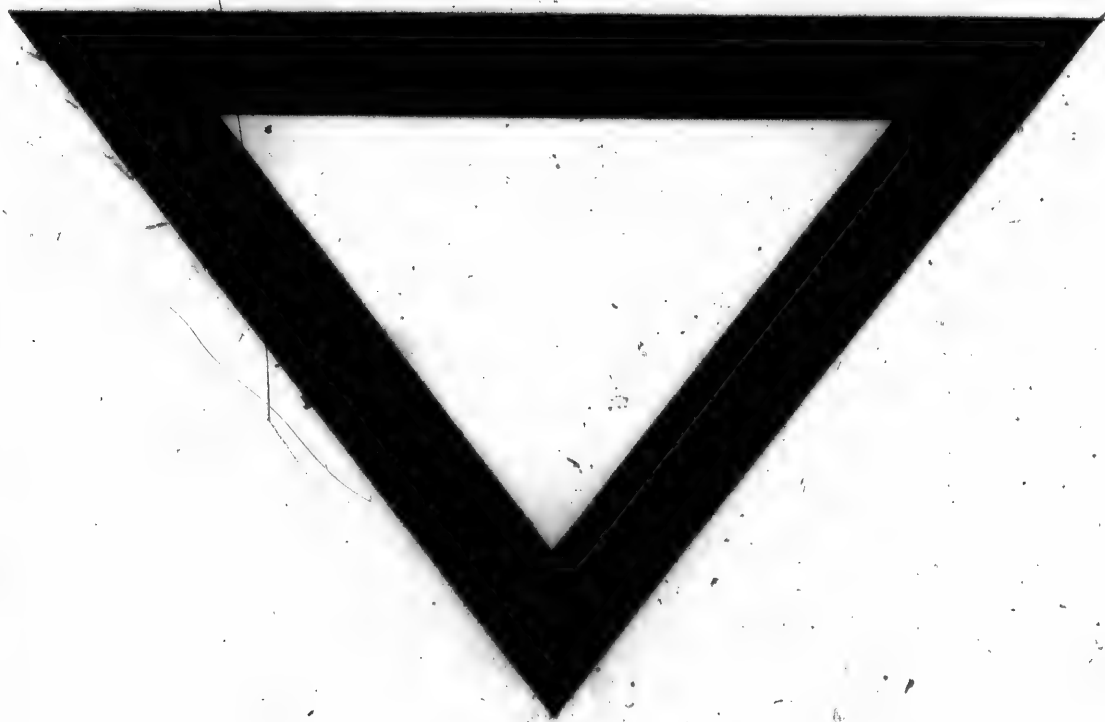
11.
When disentangled we shall land
To join with you at Christs right hand
A God of LOVE shall be our theme
Praising HIS NATURE LOVE HIS NAME.

12.
When the pow'rs of thought remain
To praise him in endless strain
In his love his will shall own
His bound is to his goodness known.

13.
A God of LOVE the Angels cry,
A God of LOVE is the saints reply
Forever with his love may God be true
With God and shall I not be true.

14.
And a voice from the Father shall say
The Father and the Son and the Holy Spirit
The Father and the Son and the Holy Spirit
The Father and the Son and the Holy Spirit





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